

Vol. XXVIII AUGUST, 1933 No. 12

The Masonic Craftsman

*Published Monthly at Boston,
Massachusetts, in the Interest
of Freemasonry*

In This Issue: Melvin Johnson on Freemasonry in Massachusetts

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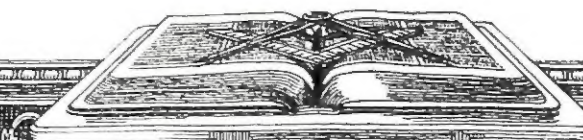
*There is hardly a day, as it passes your way,
But you thoughtlessly act and then rue it.
And it's mostly a lot just because you do not
Put your heart in a thing when you do it!*

*When you meet with a friend and a greeting extend,
Make your fervor sincere when you pay it!
Not a mere spoken word, let your feelings be heard—
Put your heart in "Hello" when you say it!*

*If a friend you should greet whom you're happy to meet,
Take a-hold of his hand when you grasp it!
Not as limp as a worm—let your handclasp be firm!
Put your heart in your grip when you clasp it!*

*Make your "Howdy" ideal and your hand-shake so real
That he'll mention long after you greet him,
"That fellow's a pip and his heart's in his grip!
I'm always so glad when I meet him!*

*There is hardly a day as it passes your way
But it could be improved if you knew it!
Do not listen to me, but just try it and see!
Put your heart in a thing when you do it!*



NEW ENGLAND MASONIC CRAFTSMAN

ALFRED HAMPDEN MOORHOUSE, Editor
MEMBER MASONIC PRESS ASSOCIATION

VOL. 28 AUGUST, 1933 No. 12

LONDON Following closely after the celebration by the Grand Lodge of Masons in Massachusetts of the 200th anniversary of the founding of duly constituted Freemasonry on the North American Continent in June, 1933, another event of great importance transpired in London, England, when the magnificent Masonic Peace Memorial was dedicated in the presence of a most distinguished company of Freemasons by the grand master H.R.H. the Duke of Connaught.

Accounts received from English sources attest a ceremonial worthy of a nation master of that sort of thing. For dignity and beauty it would be difficult to present a service more impressive.

Those illustrious brethren from all parts of the world who were privileged to attend the event, will never forget this significant event, whereby the members of the fraternity dedicated to Masonic purposes a building endowed with strength and great beauty to the memory of those thousands of Craftsmen who made the supreme sacrifice in Flanders fields and along other far flung battlefronts of the Great War.

That gem of verse by the Canadian doctor who himself gave his life to his country, will live forever.

*"In Flanders fields the poppies grow
Between the crosses row on row, etc.*

* * * * *

And those Masons who form a part of that illustrious host, and the loved ones left behind to face perhaps a more bitter fate, may rest in the consciousness that their sacrifices were not in vain and that a grateful following have placed in significant form a monument of beauty, with practical significance and dedicated to the cause of Light and Truth.

Our English brethren may well feel proud of the new home of the old Grand Lodge, and with the passing years Americans and other Craftsmen will grow to appreciate the spirit which prompted the construction of the splendid new edifice on Great Queen Street, London.

On another page details of the ceremonies in connection with its dedication will be found.

The CRAFTSMAN is greatly indebted to that excellent periodical *The (London) Freemason*, for the very interesting description which appears on another page. It is difficult to see how, from the excellent special edition of that magazine, a better story of the momentous event could be obtained.

MASSACHUSETTS HISTORY To thousands of our readers who were unable to attend the

great meeting of June 28th in Boston, when upwards of ten thousand members listened to a veritable feast of oratory and flow of soul in connection with the bi-centenary celebration of Massachusetts Freemasonry, is commended a reading

of the admirable address of Most Worshipful Melvin Maynard Johnson, delivered on that occasion, and which appears in full on another page of this issue.

The distinguished speaker needs no introduction to the reading Mason of America, for he is probably the outstanding student of Craft matters alive in this country today.

A lawyer by profession, a lover of truth by instinct with the student's desire for accuracy, his facts are marshaled in orderly array. The address is a credit to him and a source of pride to his brethren hereabouts. Melvin Johnson has brought credit to the old Bay State. It is earnestly hoped that his brilliant mind may long be spared to serve with unabated zeal the Craft he so well loves, and to which he has for so long contributed his best talents.

THE MERRIMACK VALLEY On the road to New Hampshire, favored by thousands of "summer people," are several cities of great interest to the historian and lovers of those sterling qualities imbued in New England character and of the very essence of its soil.

Cities such as Lowell, Lawrence, Haverhill and others, have played an important role in the drama of American life. From their homes and factories much that is typical of New England has emanated. Sons of New England, scattered far and wide throughout the land, claim these places for their "home." To them their thoughts turn in the later, quieter days.

That is not to say there are not many left to carry on the traditions. Today there is evident a virility transcendent—evidence of a fine background of character and quality.

In this background of the early days of New England, Freemasonry occupied a position of importance. The Craft attracted to its membership many men of substance, of brain, and foresight. The record of these men and the lodges they attended are, we believe, of interest to our readers.

With this thought in mind, an early issue of this magazine will contain a resume or brief history of several of the old lodges which have been active in the past in the Merrimack Valley region.

NEBRASKA An Associated Press dispatch from Pender, Nebraska, appearing on the front pages of the daily newspapers, gives the illuminating information that the grand master of that arid state "has issued an edict that no member of the order could sell beer and remain in good standing."

(Continued on Page 376)

The New England Masonic Craftsman magazine is published monthly. It is devoted to the interests of Freemasonry, and the brotherhood of man. Entered as second class matter October 5, 1905, at the Post office at Boston, Massachusetts, under the Act of Congress of March 3, 1879.

The subscription price in the United States and Canada is Two Dollars a year, payable in advance. Foreign subscription is Three Dollars. Twenty-five cents a single copy.

If a subscriber desires to discontinue his magazine at the end of his subscription, notice to the effect should be sent. In the absence of a notice it will be assumed that a continuation of the subscription is desired.

Address all letters to the New England Masonic Craftsman, Masonic Temple, 51 Boylston Street, Boston 11, Massachusetts. For the news and advertising departments call Hancock 6690.

PUBLISHED MONTHLY AT BOSTON, MASSACHUSETTS
Alfred H. Moorhouse, Editor and Publisher.

What Are the Chief Factors In Membership Losses?

A Monthly Symposium

The Editors

ALFRED H. MOORHOUSE
BOSTON

JOSEPH A. MORCOMBE
SAN FRANCISCO

WILLIAM C. RAPP
CHICAGO

JAMES A. FETTERLY
MILWAUKEE

"THE CHIEF FACTORS IN MEMBERSHIP LOSSES"

By ALFRED H. MOORHOUSE
Editor *Masonic Craftsman*, Boston

UNIVERSALLY chaotic conditions which have steadily grown worse since October 1929, when the bubble of speculatively inflated credit was pricked, have released so vast a volume of comment of every sort that the average person or even that extraordinary individual customarily referred to as "an authoritative source" has become hopelessly confused. No clear exposition of the direct causes have thus far been made apparent.



Some things, however, are quite clear.

Expansion of credit as an aftermath of the war went too far.

The destruction of values was directly due to the great war and its unsettling effects on a delicately balanced structure built up over centuries.

The quality of leadership in recent years has been notoriously lacking.

Whether we like it or not the world at present is passing through an industrial and social revolution—not altogether bloodless—in spots—and men as individuals or organizations will do well to recognize the changed status and take such steps as are wise to adapt themselves to it.

Painful evidence lies all about of changes that have shaken what were apparently impregnable institutions to their very foundations. Old rules have passed. New ones must be found—or made.

Nothing has escaped the holocaust of the past several years. Fundamental changes have occurred everywhere.

Freemasonry, in common with other institutions, has not escaped the ravages of recent times. It has had a rude shock. Its finances have been subjected to strain.

Notwithstanding all this, the principles of the fraternity remain firm and fixed.

Men of sense, recognizing its fundamental virtues, realize that here is something of a substantial nature to tie up to.

Naturally there has been loss of membership. The proportion of these losses, however, has been relatively small. According to the latest reliable figures available, the total shrinkage in membership during the past six years in the United States is 115,245. There are at present 3,081,329 members in this country. The losses represent in great measure an improvident ele-

ment in the Craft, and while many men have doubtless been obliged to drop their Masonry for reasons quite beyond their control, there yet remains a vast number of upright men of integrity whose devotion to the Craft is sincere and whose influence in the community will in large measure determine its final stability.

Following a line of argument which we have consistently followed, it is our belief that many of the men who have dropped from the rolls of Freemasonry never should have been members. Indifferent work on the part of investigating committees in years gone by resulted in a large accretion of undesirable material—men whose motives were largely selfish, who sought to get rather than to give.

To the extent that these men are no longer members of the Craft, the Craft is better off. To those others who through force of circumstances have been obliged to drop what was a very valuable privilege, all sympathy is due. That through improved conditions they may be enabled to resume their former status is ardently to be desired, and in the meantime to cases of distress, of which there are unfortunately all too many, the whole Craft must, as one of its first duties, dedicate its best efforts.

There are many factors entering into the shrinkage of membership, to cover which thoroughly would require more space than is here available.

If Freemasonry, passing through these momentous days emerges purged from unhealthy excrescences, her labor will not have been in vain, and in the lengthening days ahead the organization will prove itself to be what it is—an instrument for good and of great solace to a changing world.

FINANCES AND FROVOLITY

By WILLIAM C. RAPP
Editor *Masonic Chronicle*, Chicago

THE three chief factors involved in Masonic membership losses, as viewed by the writer, are present economic conditions, resulting in loss of income by practically everyone; changing habits and viewpoints of life which have manifested themselves in the last decade, and the development of counter-attractions of a manifold variety. That these factors are largely interwoven may be readily seen.



The economic depression is placed first on the list as the chief factor, yet this should be modified materially. The line between inability to pay the cost of membership and unwillingness to pay is not pronounced. Men usually find means of paying the cost of what they

desire if they are sufficiently determined on obtaining it. That there are some who are absolutely unable to pay dues to their Masonic lodges cannot be questioned, but their number is but a fraction of those who list themselves in that category. Many who pay dues promptly are less able to pay than a large number of those who assert that they see no way of taking care of this obligation. It means sacrifice of something else, and in the allocation of his resources each man determines for himself what he is least willing to sacrifice. So, while lack of income due to the economic disturbance is the direct cause of the loss of membership in many instances, the underlying cause is that something else is valued more highly. The same reasoning applies to the lack of new petitions for the degrees. There are plenty of individuals who under more favorable financial conditions would seek admission to the order, but who as a matter of fact could pay the usual fees if they were willing to sacrifice something else. It is the belief of the writer that the depression is the most definite cause of the loss of membership, even though it be but the culmination of other factors.

Drastic and pronounced changes in the habits of men and their mode of life followed the close of the World War, marked by a distinct trend toward jazz and frivolity, which reached its height during the period when rampant prosperity led us into unrestrained extravagance and a blind faith that no heed need be taken of the future. The more serious things of life were overshadowed by the glare of the ephemeral, and the pursuit of pleasure had as its only rival the acquisition of wealth. That this trend toward the lighter things of life resulted in loss of interest in Freemasonry on the part of a considerable number of members is beyond question.

Closely associated with this loss of interest we find the lure of counter-attractions. The automobile, radio, movies, golf, athletics and an endless variety of amusements and recreations engage the time, attention and interest which in an earlier day men devoted to reading, study, church work and the philosophy and social affairs of Freemasonry. With attractions in the nature of amusement Freemasonry does not attempt to compete, except in a modest way in the development of its social activities. Even in these, if members are not attracted by the desire for fellowship with their brethren of the fraternity, the outside world has more to offer than the Craft.

That decreased membership is due to the failure of Freemasonry to take an active part in the affairs of the world has been maintained, but with this we do not agree.

What the future has in store and by what means Freemasonry may regain the numerical losses it has encountered is not a part of our present topic. We are of the firm conviction, however, that when the craving for the lighter things of life becomes satiated, the pendulum will swing toward more serious matters and Freemasonry will again have its appeal to the thoughtful man.

CHIEF FACTORS INVOLVED IN MASONIC LOSSES

By JAMES A. FETTERLY
Editor *Masonic Tidings*, Milwaukee

TO us there can be but two reasons for taking the name of a member off the rolls, except by reason of death—either the member cannot pay his dues, or he won't do so.



Without exception probably every Masonic lodge in the United States has come to understand that financial conditions are immediately reflected in the collection of dues. From many members the secretary or the master hears of individual losses and hardships, usually climaxed with a request for the remission of dues. Probably as many more—through pride or carelessness—never make their condition known and eventually go on the N. P. D. list and are finally dropped.

Both of these classes of the membership should have careful and thorough attention by the lodge officers before any final or decisive action is taken. Wherever at all possible, the delinquent should be interviewed, the situation carefully and sympathetically reviewed, not only from a business, but from a Masonic viewpoint as well. In many cases not only will some satisfactory solution for the dues payment be found, but the interest of the member in Freemasonry and his lodge will be re-awakened. Thus a potential loss will have been converted into a valuable asset.

The other class—those who can, but will not pay—present a more difficult problem in the solution of which much tact and knowledge of human nature must be brought into play.

In a majority of cases the recalcitrant member will be found, either to have some personal grievance or to have lost all interest—if he ever had any—in Freemasonry. Its history to him is a closed book, its philosophy is non-existent, its symbolism is "balderdash" and its forms and ceremonies have for him no further interest. The best thing for such cases is to get their names off the rolls as quickly as possible. They are no credit to Masonry or to the lodge.

It has come to be fashionable to claim that a substantial percentage of our membership losses is the fruitage of carelessness and neglect a few years ago in electing petitioners without proper investigation and their loss now should be regarded as "good riddance of bad rubbish."

There is enough of apparent truth in the assertion to give it the seeming authority of exactness but we have our serious doubts of its total verity. It is true, of course, that many received the Masonic degrees to whom its teachings were "as pearls before swine." Granting that, we have a sneaking suspicion that many of those now being excluded or suspended possibly have long been seeking an opportunity to slide out gracefully. Their curiosity satisfied, they care not to benefit from its teachings. They are the most consistent "non-attendants" and are irked by the necessity to pay annual dues.

A careful study of this subject should be made in some jurisdiction to ascertain just what percentage of the N. P. D.'s were taken in during the boom years of 1918-1923 and what percentage have been fairly regular in attendance. We venture to assert the result would be surprising to those of us who have been hugging to our bosom the easy explanation that we are only losing boom-year candidates.

To sum up all this and to get back to the subject under consideration, we deem the chief factors involved in membership losses are the two classes—those who can pay but won't, and those who are unable to pay.

A FAR-REACHING QUESTION

By JOS. E. MORCOMBE
Editor *Masonic World*, San Francisco

ALL those having part in this monthly symposium have written, even to the point of weariness, on the subject of losses in membership suffered by Masonic lodges over the country. Other Masonic



editors have been likewise exercised, and have given their best efforts to the discussion. But as yet the combined wisdom of these earnest brothers have not tended to any sufficient or satisfactory conclusion. The most recent compilation of figures, showing a rapidly diminishing membership, is startling. The Masonic year just passed shows that a total of 143,000 brothers have ceased their relationships with the American fraternity. The causes of such serious defection are to be sought, with whatever painful probing or reversal of strongly held opinions.

The existing and long-continued depression, affecting all elements of the population, has forced economies that reach to every activity and are felt in every home. It is not to be expected that Masonry, or any like institution, could escape the harmful consequences of the national slump. Masons, in common with their fellows, have been unable to meet their financial obligations, including those to their lodges and other bodies. Heretofore the brothers have been independent, self-reliant and solvent. Now many are the recipients of charity, more or less disguised, from one or another source. Very many, and these of the best, have suffered in silence, and have allowed themselves to be suspended.

We must allow, therefore, that the difficult economic situation, with the accompanying financial stringency, is responsible for a large part of the membership losses that are startling and alarming the American Craft. But mistake is being made, in the opinion of this writer, if the troubled material conditions of our national life are to be considered as sole cause for such regrettable result.

To even a casual inquiry it will be apparent that all institutions, being subject to the universal laws of collective being, are alike affected by present adverse conditions, and also by the spiritual influences that are engendered. It will be discovered, further, that all existing institutions, recognized as social agencies and adjuncts of the civilized order, are losing both in membership and influence. This goes beyond any economic explanation, and can be attributed only to institutional

weaknesses and a proved inadequacy. In no other way can we account for the falling away from organizations, especially those of a religious, moral or social nature. The conclusion is forced that these no longer meet the pressing needs of their adherents; the time of stress has served to reveal their inadequacy. From these, of professed high mission, men have asked for bread of the spirit and have been offered the stone of dead routine, or the dry husks of a formalism that mocks the suppliant for nourishment and a source of strength.

In the space here allowed argument cannot be presented to sustain such thesis. There is, however, for that one who will really seek the truth ample evidence to support the assertions made. Investigation will bring the further conviction that unless existing institutions, including our own, can now move to adapt themselves in structure and methods to meet the requirements of a new age of immense and far-reaching change, they cannot carry over into the future. The duty of the hour is pointed and made plain; the issues of rehabilitation or destruction for many a fair-seeming social structure rests with decisions now to be reached. Masonry is in no way exempt from the pains and penalties that will inevitably follow any disregard of the laws of life, or of inability to make adjustment to fit a new environment.

Ours is not now the role of distrust or disheartenment. It is rather a time for exhibition of the larger faith in the ability of man to meet and overcome all obstacles in the path of progress. The very simplicity and proven adaptability of Masonry, carrying no dead load of discredited dogmas and outworn doctrine, gives assurance of its fitness for future usefulness.

CORRECTION A highly esteemed member of the Lodge of Saint Andrew of Boston, writes to the editor apropos the record printed in the June (Anniversary) edition of *THE CRAFTSMAN* as follows: "Saint Andrews was chartered in 1756 (and is still working under that charter) and, although it derived from Scotland, it was nevertheless a Massachusetts lodge. On p. 300 you date it 1782, giving precedence (on p. 299) to Tyrian and The Massachusetts, both of which were chartered by Saint Andrews lodge."

The good brother is quite correct and while we had no desire to minimize in the slightest degree the claim of this splendid old lodge to precedence, the actual facts in the body of the record, or proceedings, from which our copy came, gave the order of precedence just as printed. The following footnote, however, gives a detail or explanation which is important in sustaining our correspondent's correction, and we are pleased to print it verbatim as taken from G. L. Proceedings 1733-92, p. 485:

The members of St. Andrew's Lodge, holding under the Grand Lodge of Scotland, divided on the question of allegiance to the newly-established, independent Grand Lodge. The minority acknowledged such allegiance, and received a Charter under the old name, while the majority adhered to the Grand Lodge of Scotland, and retained the old name and Charter. The name of the new Lodge, on its own request, was changed to "Rising States." September 2, 1784, retaining its rank as No. 1.

It is hoped that the years to come will add even greater prestige to this splendid lodge—than which we venture to say, no more unique, interesting or faithful body exists in the whole realm of the Craft in America. Its record is a proud one indeed and its example to be commended to all to whom Freemasonry, undetiled, appeals.—A. H. M.

Masonic Peace Memorial

DEDICATION BY H.R.H. DUKE OF CONNAUGHT, K.G., ETC., MOST WORSHIPFUL GRAND MASTER

Reprinted from the Freemason (London)

THE contribution of Freemasonry to the world lies in the life of its members. To have given up all that life held and to have made the great sacrifice for King and country was the contribution of many Freemasons to bring peace to the world. That contribution must never be forgotten.

The Most Worshipful the Grand Master, in his memorable message issued to members of the United Grand Lodge of England on 27th June, 1919, demonstrated that determination in no uncertain manner. To erect a Memorial to the memory of those gallant Brethren and to those who assisted to secure a victorious termination to the conflict. To combine in this Memorial a central home for English Freemasons of the Empire.

Such was the inspired thought of H.R.H. the Duke of Connaught, whom on Wednesday, July 20, impressively dedicated the Masonic Peace Memorial, obviously conscious throughout the proceedings of the significance of the ceremony which symbolised the achievement of his great ambition.

The annals of the Craft record many fine accomplishments performed through the loyal and united efforts of its members, but no greater undertaking was ever embarked upon by them than the fulfilment of the Grand Master's desire. Brethren scattered in all parts of the world, practising Masonry under the English Jurisdiction, comprehensively expressed their profound affection and loyalty to the Grand Master by their spontaneous response to his inspired lead, the consummation of which has resulted in the erection of a stately and superb Memorial of outstanding architectural beauty and dignity.

Of the ceremony of dedication itself, were it warranted to record verbatim in these columns the whole proceedings, it would be impossible to convey in mere print the impressive solemnity of the occasion; but to those favoured by being present in the Grand Temple, where some 2,000 Brethren were assembled, among whom were the representatives of sister jurisdictions, located in all parts of the world, and from the District Grand Lodges, the memory of it all must assuredly remain for ever.

Even to the other 4,000 Brethren congregated in

the other sixteen Temples in the building, to which the proceedings in the Grand Temple were relayed by wireless, the ceremony, shorn of its ocular aspect, lost but little of its solemnity and impressiveness.

In the Main Temple, early arrivals made good use of the wait prior to the announcement of the entrance of the distinguished visitors by admiring the splendid architecture and appointments of the chamber, which evinced much laudatory commendation.

The processional entrance of the distinguished visitors was identical with the procedure adopted on the occasion of the Especial Grand Lodge on the previous day, as was also that of the Grand Officers, with one or two slight deviations, the most notable of which being the presence in the procession of R.W. Bro. H.R.H. Prince George, K.G., as S.G.W., and W. Bro. Sir Percy Greenaway (Lord Mayor of London) as S.G.D.

Lodge having been duly opened in the three Degrees by the R.W. the Deputy Grand Master, Lord Cornwallis, C.B.E.

assisted by the Grand Wardens, H.R.H. Prince George and Capt. W. S. Cornwallis, the presence of the M.W. the Grand Master was announced by the G.D.C., V.W. Bro. C. R. I. Nicholl.

Escorting H.R.H. were the M.W. the Pro Grand Master, Lord Amthill, G.C.S.I., G.C.I.E., the following Provincial and District Grand Officers:—R.W. Bros. H.R.H. the Prince of Wales, K.G. (Surrey); H.R.H. the Duke of York, K.G. (Middlesex); H.R.H. Prince Arthur of Connaught, K.G. (Berks); Rt. Hon. the Earl of Stradbroke, K.C.M.G.; J. van Praagh (S. Africa, C.D.); Hon. Sir John Bennett, K.B.E., the G. Treas., V.W. Bro. Sir Basil Blackett, K.C.B., K.C.S.I.; the G. Reg., V.W. Bro. Sir Thomas R. Hughes, K.C.; Pres. Bd. of Gen. Purposes, V.W. Bro. J. Russell McLaren; the G. Secretary, R.W. Bro. Sir Colville Smith, C.F.O.; the Pres. B. of B., R.W. Bro. Sir Kynaston Studd, O.B.E.; K. Bros. Sir Percy Greenaway; Brig-Gen. Hon. A. V. F. Russell, C.M.G., M.F.O.; R. H. Blackburn; H. L. Eason, C.B., C.M.G., M.D.—S.G.D.'s; F. F. Muecke, C.B.E., F.R.C.S., W. L. Wade-Dalton, J. G. D.'s; Lt.-Col. J. D. Laurie, W. Train,

(Continued on Page 393)

Massachusetts Freemasonry?

An Address by MOST WORSHIPFUL MELVIN MAYNARD JOHNSON AT BOSTON, MASSACHUSETTS, JUNE 28, 1933

THE Grand Lodge of Massachusetts, now and here assembled in special communication, is the oldest Masonic organization in America, or, indeed, anywhere in the world outside of the British Isles. Established as a Provincial Grand Lodge July 30, 1733, it is the only Masonic grand body in America which has functioned continuously for two hundred years with unbroken succession of officers and members. This statement is not controversial. In the light of present knowledge, it is certain and definite. Moreover, it is the only Masonic body in the western hemisphere, grand, particular or subordinate, which is two centuries old, except its own child, formerly the First Lodge, now St. John's Lodge of Boston.

When Freemasonry first came to this side of the Atlantic is not known. It can never be known with certainty. Even before the establishment of the Grand Lodge of England in 1717, there were individual Freemasons in the American colonies. When they first congregated in lodges is not known and never will be known definitely. Before "duly-constituted" Masonry crossed the ocean, there were lodges meeting without charter or warrant, "according to the Old Customs," in Boston, Portsmouth, Philadelphia and probably in other centers in America. Such meetings were entirely lawful until the regulation of the Grand Lodge of England, promulgated on St. John the Baptist's Day in 1721, became effective, forbidding the forming of a lodge without a grand master's warrant.

There is more than mere tradition, but less than proof, that a lodge met in King's Chapel in Boston in 1720. The honor of the first lodge in America, the meetings of which can be proved by documentary evidence, goes to Philadelphia. An old account book was found in 1884 which, although mysterious in several respects, yet contains what is apparently a financial account beginning June 24, 1731, of a Lodge then having fourteen members. This lodge met "according to the Old Customs" but passed out of existence long before the present Grand Lodge of Pennsylvania was born (A. D. 1761).

In April, 1733, Henry Price, a merchant of Boston and a member of Lodge No. 75, meeting at the Rainbow Coffee House in York Buildings, London, was on a visit to that city where he had spent his youth from 1697 to 1723. From the hand of Rt. Wor. Thomas Batson, Deputy Grand Master, Price received a commission from Most Worshipful Anthony Browne, Lord Viscount Montague (sometimes spelled Montacute), then Grand Master of Masons in England, appointing Price Provincial Grand Master of New England "and Dominions and Territories thereunto belonging." Returning to Boston, Right Worshipful Bro. Price, on July 30, 1733, met with the brethren in Boston who had already been meeting as a lodge at the Bunch of Grapes Tavern on King's (now State) Street. There and then, Price formed his Grand Lodge, appointing Bro. Andrew Belcher (son of the Governor) his Deputy

Grand Master, and Brothers Thomas Kennelly and John Quane Grand Wardens, pro tempore. He then ordered his commission to be read. Next, he received a petition from eighteen brethren praying that they might be constituted into a regular lodge by virtue of his authority from England. That identical document, signed by Henry Hope and seventeen others (ten at least, of whom had theretofore been made Masons in Boston) is still extant in its proper custody in the archives of this Grand Lodge. Price announced his granting of the petition and proceeded with solemn formality to constitute the First Lodge.

This lodge, later consolidated with two others, is now St. John's Lodge of Boston. (Its original Charter is known to have been in existence as late as 1826 and was probably destroyed by fire when we lost our Temple in 1864.) It, naturally, is the first lodge in America to appear on the English official engraved list of lodges, being No. 126 on the 1724 list.

In August, 1734, Provincial Grand Master Henry Price's authority was extended over all North America by the Earl of Crauford, then Grand Master of England. The following February (February 21, 1734-5), Price exercised this broadened authority by granting the petition of Worshipful Brother Benjamin Franklin and his associated brethren in the lodge meeting in Philadelphia "according to the Old Customs," appointing Franklin "Provincial Grand Master for the Province of Pennsylvania." Thus began our career as a missionary Grand Lodge. Under authority from Boston, lodges were established not only in Pennsylvania but also in New Hampshire, South Carolina, Nova Scotia, Newfoundland, Rhode Island, Maryland and Connecticut, so that in 1755, Price wrote to the Grand Master of England that there were "not less than Forty Lodges sprung from my First Lodge in Boston." Since his day, Massachusetts Freemasonry has continued its broadcasting effectiveness not only in the United States but also in the West Indies and South America. We now have lodges in Chili and District Grand lodges in China and the Canal Zone.

Price's Grand Lodge became known as the St. John's Grand Lodge. He was succeeded as Provincial Grand Master by Robert Tomlinson, an international merchant; Thomas Oxnard, merchant and landowner; Jeremy Gridley, father of the Boston bar; and John Rowe, Boston merchant. During Rowe's administration came the Revolutionary War and, while the Grand Lodge continued to function, yet its records from 1775 to 1786, inclusive, are missing. When the existing records resume, we find Grand Lodge functioning as an independent and sovereign body. While, in consonance with the development of civil affairs, this Grand Lodge cast off the official bonds which made it a dependent of the Grand Lodge of England, it has never broken the bonds of fraternal affection and respect which now unite it firmly to its mother. The

transition was as simple as that of a youth who, reaching the age of twenty-one, no longer is subject to parental legal control, but still retains the indissoluble bond of filial respect and love.

Grand Master Rowe died in 1787. Richard Gridley (engineer and soldier), and John Cutler (brass-founder), Rowe's Deputy Grand Master and Senior Grand Warden respectively, presided until Cutler was chosen by both the St. John's and the Massachusetts Grand Lodges to be Grand Master after the union of 1792.

To explain the union, we must turn back again to the middle of the eighteenth century. There then sprang up in England a rival Grand Lodge. Though a new body, its members called themselves the "Antients" and dubbed the old Grand Lodge the "Moderns." These pseudonyms persisted, as nicknames often do, although they falsified the facts. The new "Antients" had energetic leaders. They grew in strength and gained affiliation with Scotland and Ireland. These two Grand Lodges continued to function in England until the Union of 1813.

In 1752, a number of Masons in Boston, unaffiliated with St. John's Grand Lodge, met and worked at the Green Dragon Tavern "according to the Old Customs." They soon realized that this had become illegal and that it left them ostracized. Consequently, they applied to the Grand Lodge of Scotland for a Charter. Although granted in 1756, the Charter did not arrive in Boston until 1760. This lodge, now our Lodge of St. Andrew, was recognized by the "Antient" Grand Lodge of England. Naturally, St. John's Grand Lodge, a child of the "Moderns," turned a cold shoulder.

Boston, then a town of about eighteen thousand, was one of the three most important communities in America. So prominent were its troops in the wars with France that the Canadians were wont to call all Americans "les Bostonais." Hostility toward the Crown was growing. To overawe the citizens of Boston, the King sent over several small regiments. Within them were three Army Lodges; in the 14th regiment, Lodge No. 58 of the "Antient" English Constitution; in the 64th regiment, No. 106 of the Scottish Constitution; in the 29th, No. 322 of the Irish Constitution. These "lobster backs" were personally welcomed as brethren although regarded by a majority of the populace as military enemies. They joined Masonic forces with St. Andrew, resulting in an application to Scotland for a Commission which came in due course, appointing "The Most Wpfull Joseph Warren Grand Master of Ancient Free & accepted Masons in Boston New England & within One hundred Miles of the same." He was installed at the celebration of the Feast of St. John the Evangelist, 1769, his Grand Lodge being composed of officers and brethren of St. Andrews and Lodges 58 and 322. On March 3, 1772, he was commissioned "Grand Master of Masons for the Continent of America." He presided over his Grand Lodge as late as March 3, 1775, and fell at the Battle of Bunker Hill the following June.

The Grand Lodge founded by Price was known as "St. John's"; that of Warren as "Massachusetts." Patriots were to be found in both groups; such as

Richard Gridley, the most famous military engineer and artilleryist of his day in the former, and John Hancock, President of the Continental Congress in the latter.

After Warren's death, Massachusetts Grand Lodge functioned under Joseph Webb as Deputy Grand Master until March 8, 1777, when it deliberately declared its independence and elected and installed Webb (ship-chandler) as Grand Master. It continued under the Grand Masterships of Webb, John Warren (physician), and Moses Michael Hayes (insurance underwriter), until the union.

Fraternal amenities early began to be exchanged between the two Grand Lodges in Boston. At the separate Grand Lodge celebrations of the Feast of St. John the Evangelist in 1773, each drank a toast to the other. Rowe, Grand Master of St. John's, and Webb, Deputy Grand Master and acting Grand Master of Massachusetts Grand Lodge, together on March 28, 1776, attended a meeting of American Union Lodge, a military lodge chartered by Rowe. In 1787, the Massachusetts Grand Lodge undertook to "perfect a plan of union between the two Grand Lodges." The spirit of harmony at last reached fruition. December 5, 1791, the Massachusetts Grand Lodge appointed a committee to effect "a Compleat Masonic Union throughout this Commonwealth." January 18, 1792, St. John's Grand Lodge raised a similar committee. The negotiations were successful. The two Grand Lodges met in their separate halls on March 5, 1792. New constitutions, in identical language, were adopted by both bodies "for associating the St. John's and the Massachusetts Grand Lodges." All other necessary business, including the election of officers, was transacted. On March 19, 1792, occurred the perfection of the union. This time, all met together. John Warren (Grand Master of Massachusetts Grand Lodge), in ample form installed John Cutler (Deputy Grand Master of St. John's Grand Lodge), as Most Worshipful Grand Master of the united Grand Lodge.

As the Mississippi, rising close to the Canadian border, when it touches Kentucky is joined by the Ohio and they flow onward to the sea as a single river, the continuation of each, so this Grand Lodge of Massachusetts has continued its beneficent career without further schism to this day. At its head, from Cutler to Chipman, have served loyal Masons and respected citizens such as Paul Revere (manufacturer, goldsmith, engraver and dramatic patriot); Isaiah Thomas (printer, publisher and editor); Samuel P. P. Fay (lawyer and judge); Elijah Crane (farmer and soldier); Josiah B. Flint (surgeon and professor); George M. Randall (Bishop); Winslow Lewis (physician); William S. Gardner (lawyer, Judge of the Superior and Justice of the Supreme Judicial Court); Sereno D. Nickerson (merchant); and Samuel C. Lawrence (financier). These few are named to illustrate the diversity of activities of the fifty brethren who have occupied the Oriental Chair since the union. Indeed, the personnel of our Fraternity in public and private life has ever been and is now a matter of pride.

As would be expected from the nature of our institution, charity was one of the first concerns of our Grand Lodge. It has expanded through the years

until today Grand Lodge and its particular lodges in Massachusetts are officially spending more than eleven hundred dollars a day in benevolence. This figure is limited to what an accountant can certify. Vastly more is, of course, expended by our brethren unofficially. Conspicuous to the eye are the Masonic Home at Charlton, established because of Blake and dedicated by Flanders, and the Hospital at Shrewsbury, founded by the gift of the widow of Rt. Wor. Bro. Matthew J. Whittall, a Director of our corporation, and dedicated by Simpson. A vast amount of good is, however, done inconspicuously by our charity and service departments of Grand Lodge and the particular lodges.

There is no better field for gifts and endowments, by will or otherwise, than our Grand Lodge charities. The funds are administered by experts who serve without compensation. They are expended for the benefit of those who have held up their heads in the community, upstanding men able to pass the scrutiny of committees and the ballot, and their dependents. Most of the work of dispensation is done by competent and reliable brethren without fee or financial reward. Compared with other charities, our staff of paid employees is small. Some necessarily must give their full time to the work and therefore receive compensation. The average cost of administering charities in the community is more than fifty per cent of the amount received. Masonry is one of the conspicuous exceptions. Our costs are vastly less.

Our Grand Lodge has developed a unique system of Masonic education, initiated by Ferrell, Simpson and Dean, in an endeavor to instil our high principles and purposes into the mind of every initiate, that each may appreciate its aims and opportunities.

Through the efforts of many, especially the munificence of Lawrence, our library is second to no other Masonic library in the world in equipment and usefulness.

In a very large majority of American grand lodges there is a recognized line of advancement in office, a new grand master being elected each year when the line moves up one station almost automatically. One grand master of a sister state remarked some years ago that, in his jurisdiction, if a brother was appointed junior grand deacon, lived long enough and kept out of jail, he would be grand master in due course. There is with us no line of promotion in grand lodge. That a brother is appointed or elected to any other office does not make him a prospective grand master. Our grand masters are chosen from those brethren regarded by the fraternity as a whole to be best fitted by ability, character and attainment to exercise the important duties of the office. A few of our grand masters had not even served as master of a lodge, yet made conspicuous successes. That, however, under our present Constitutions, cannot occur again. It is usual for them to serve for three years, the constitutional limit. Thus, they have time and opportunity to perfect plans and policies and carry them into execution.

Our deputy grand master is appointed by the grand master, not elected by grand lodge as is customary elsewhere in this country. Thus there can be called

into high service past masters whose qualifications are intimately known by the grand master himself, although perhaps not generally to the brethren at large. This officer is, with us, really a deputy of the grand master and not a vice or prospective grand master. In recent years, the appointed deputies and the elected grand wardens have served for only one year each but they, as well as grand masters, are honored by life membership in grand lodge. This gives us a body of elder Masonic statesmen sitting not in a separate chamber but in grand lodge itself. While this permanent membership of selected and experienced brethren constitutes less than eight percent of grand lodge voting membership, it has been of tremendous value to grand masters, grand lodge and the fraternity as a whole.

In 1801, our grand lodge put into effect a division of our particular lodges into districts and the appointment of a district deputy grand master for each. The district deputy is the appointee and personal representative of the grand master to the lodges of the district. He is not the representative of the district or even of the grand lodge, but of the grand master. They keep a contact, otherwise impossible, between the most worshipful and the particular lodges. This district deputy grand master system has proved effective and successful here and in every other jurisdiction where it has been adopted in full, where there is no law or custom hampering the grand master in his own choice of his district deputies.

Massachusetts has been influential in breaking down the restriction common in the United States, but found almost nowhere else in the world, limiting a Mason's membership to a single lodge. Slowly but surely, this indefensible limitation is being repealed. It probably would be wiped out everywhere if it were not for the prevailing belief that it is an ancient custom. The ancient custom was just the opposite, except that membership in more than one lodge in the same municipality was sometimes forbidden.

Massachusetts was one of the earliest grand lodges to wake up to the fact that there is no place in Freemasonry for the "Perfect Youth" requirement of operative masonry. There was reason why the operatives should have a rule requiring physical perfection. But Freemasonry is concerned with moral and not material qualifications. So long as a candidate can comply with the requirements of the ritual (though even by artificial means and in an awkward manner) there is no reason, sensible or sentimental, why he should be excluded from speculative Freemasonry, if he is mentally and morally a man fully worthy because, perchance, he has a hare lip or has lost a toe. A few American jurisdictions still insist upon this doctrine of physical perfection, absurd as it is when applied to modern speculative Freemasonry. Even those jurisdictions would take a candidate whose appendix, gall-bladder and kidney had been excised, but would refuse him if he lacked a little finger. April 17, 1732, a blind man was made a Mason in a London lodge.

In 1922 grand lodge adopted an addition to our Constitutions prescribing the essential requirements which must be found to exist in a foreign grand lodge as a prerequisite to recognition. This provision, copied

paraphrased, or slightly altered, has been enacted by grand lodges all over the world. This has resulted in establishing substantial uniformity in recognition, and has definitely determined certain Landmarks beyond the possibility of controversy. It is believed that this has and will continue to have great influence in promoting unity and perpetuating the essential character and purposes of Freemasonry. It is of tremendous value in those parts of the world where Freemasonry is still young or chaotic. Prior to the action here related, there were no uniform standards of recognition; indeed, no single grand lodge had any definite basis of recognition, consistently and consecutively applied.

As early as 1806, this grand lodge determined that "with respect to such candidates for initiation and other degrees, as have conscientious scruples about taking an oath, the act of affirmation is equally valid as swearing in receiving the obligations of Masonry." By somewhat analogous reasoning, it later made a formal pronouncement that a candidate who was a monotheist might take his obligation upon whatever book was to him the Volume of the Sacred Law. These enactments follow the practice of our mother grand lodge, but were first promulgated in the western world by Massachusetts.

In 1833, at the end of our first century, Freemasonry was at its lowest ebb not only in Massachusetts but in the whole United States, in consequence of the anti-Masonic crusade, conceived and propagated for political purposes. Now, at the end of the second century, we are suffering a decrease in initiates and in membership because of the world-wide financial depression. Except for its effect upon budgets, the net result to Freemasonry is good rather than bad. Some good applications will be lost, of course, but few who are true Masons at heart will become non-affiliated. The loss of those whose interest in the Craft is purely selfish is a gain to the cause and an aid to the accomplishment of our purposes.

Those two words "accomplishment" and "purpose" should be the keywords of every historical celebration. The real matter of moment is not, "How long have we lived?" It is, "What has been accomplished and what purpose inspires us toward accomplishment today and tomorrow?"

Neither general historians nor the members of our fraternity since the days of the first constitutional conventions have realized how much the United States of America owes to Freemasonry. Freemasonry was the most important intercolonial network—indeed almost the only thing which the Colonies had in common, save hatred not of the British people but of the British Crown of that day. Freemasonry exercised a greater influence upon the establishment and development of the fundamental principles of this land of ours than any other single institution.

Down through the years, not only here but in many other lands, Freemasonry has been instilling and cultivating ideals—ideals of worship of God, of liberty of conscience, of truth, equality, charity, liberty, justice, morality and fraternity—in the hearts and minds of men.

Based always upon the sure foundation of the wor-

ship of God, the greatest of these in its effects upon human contacts is fraternity—call it brotherly love, the second great commandment or the Golden Rule, if you will. Our charitable, benevolent, educational, and religious fraternity has for its main purpose today the propagation of this one and only cement or bond of human society which is local, national and international. Without it, the centrifugal forces of disorder, destruction, iconoclasm, hate, jealousy and envy, ever active, would send our whirling civilization flying into atoms.

Love, as the basis of national and of international relations, has never yet been tried. Power, might, authority, physical, financial and even ecclesiastical, have been tried and have failed. Here then is the great secret of Freemasonry—a secret only because the world will not heed it. Striving onward, day by day, in the midst of what sometimes seems to threaten a return to chaos, our fraternity persists in cultivating and disseminating these ideals, these landmarks of civilization, and in reaching forward to that millennial day when love shall rule the world.

Then shall there be no more need of Declarations of Independence. Rather, shall there be declarations of dependence, of man upon his fellowmen, of city upon its contacting communities, of state upon its neighbor states, of nation upon its sister nations. To preserve and broadcast such ideals, Freemasonry, at the end of centuries, confidently looks forward into the centuries which are to come. Our backs are to the past; our faces to the future. Ahead lies our duty—our opportunity. We are ready. Forward! Bugler, sound the charge!

E D I T O R I A L

(Continued from Page 368)

Now the ordinary edict of a grand master is a thing to give heed to. Here in the East they are seldom issued, and when issued, are the result of careful thought and deliberate consideration of the actuating causes and because of this have the force of authority and are entitled to respect.

What motive prompted the G. M. of Nebraska to give so ridiculous an order to the good Masons of his state is difficult to comprehend.

Granted that he disapproves the present 3.2% liquid—and who that has tasted it does not—by what particular right or benefit does he set himself up to be an arbiter of trade practices or even of the private drinking habits of his flock.

The saving grace of the edict is the gratifying statement that "For violation, a member may be ousted from the lodge if found guilty by a Masonic commission," and it is inconceivable that any sane group of intelligent Masons in Nebraska or elsewhere, would so far forget the rules of common sense, as to be parties to a direct attempt to impose ridiculous restrictions upon the Craft in a matter over which no Grand Master can by any stretch of the imagination have control.

It will be interesting to see the reaction to the G. M.'s edict, which tends to reduce the high level of these documents to a veritable *reductio ad absurdum*.

What Is the Good of Freemasonry?

By W. Bro. R. W. MARSHALL

The following is a paper read by W. Bro. R. W. Marshall, W.M., Minerva Lodge, 214 (I.C.), at the Freemasons' Hall, Dublin, on April 1, 1933. Prior to reading the paper W. Bro. Marshall stated:—

"I wish to make it clear beyond possibility of misconstruction, that the composition is not the creation of my own brain. It was originally written and published in London for all the world to read, way back in the eighteen sixties or seventies, and was included in a periodical conducted editorially by the famous author, Charles Dickens. There are strong grounds for belief that Dickens himself wrote the article. It was undoubtedly written by a prominent Freemason of that period. My simple task has been that of curtailing, adapting and rendering it suitable for presentation in this year of grace and in this country.

"The exoteric theme is preserved throughout, thus retaining its original fitness for universal publication. In other words, there is no reason why non-Masons should not know all or any of its contents.

"It has occurred, I suppose, to all of us at times to meet with the question: 'What is the good of Freemasonry?' Brethren have asked it of themselves; non-Masons have certainly put the question to members of the order. We all of us have our own methods of answering such queries, but I venture to suggest that much that is useful in this connection will be found in this modernized adaptation of an old reply to a still older question."

ADAPTED FROM "ALL THE YEAR ROUND," CONDUCTED BY CHARLES DICKENS

Extolled as the true faith; denounced as an offshoot of Satan; praised by crowned, and banned by tonsured heads; dreaded as a subtle political engine, and admired for its profound indifference to politics; the essence of goodness according to some men, and the spirit of evil if you listen to others; Freemasonry is as complete a mystery to the uninitiated as when the mythical lady hid herself in the lodge clock-case, or the equally mythical American citizen who was slain for tampering with its secrets. Men may be Freemasons for years without penetrating the arcana of the order; may attain divers dignities without comprehending their true import; may die in the fulness of Masonic parts without having emerged from Masonic babyhood; and after having spent as much time and labour on the art as would, to put it modestly, suffice for the acquisition of every European tongue, yet fall short of the supreme distinction of being "a good Mason."

Whether, as the elder Mr. Weller, and the charity-boy he quotes, respectively remarked of the institutions of holy matrimony, and of getting to the end of the alphabet, it be worth while going through so much to learn so little is, I hear the cynic whisper, entirely a matter of opinion; but that neither the labour involved nor its reward is under-estimated, the most superficial knowledge with the subject proves.

Our so-called "plated harness" involves medals,

jewels, and ornate ribbons for our manly breasts, aprons for our fronts, and broad collars like those worn by Knights of the Garter (but handsomer) for our necks. The Victoria Cross is an ugly excrescence compared to the costly decorations given to Past Masters as testimonials by the brethren; the clasps to the jewels of some of our friends exceed in number those of the oldest war-scarred veterans, and we calculate that we might now be Sanscrit scholars of some eminence had we thought fit to serve that language as faithfully as we have served the Craft. Upon sordid money considerations we scorn to dwell. Initiation fees, exaltation fees, fees for advancement, emergencies, subscriptions to charities, to lodges, and for special purposes, make up a pretty sum to look back upon; and if the upshot of it all were but the amusement and gratification derived, I am not prepared to say that we have had full value for our money. Joyous evenings, periodical feasts (in which something else flows besides soul), mutual compliments, and pleasant friendships, may all spring from other sources than what Burns called "the mystic tie." With the warmest appreciation of the pleasures of Freemasonry I, for one, should renounce the whole paraphernalia of colours, aprons, and gewgaws, were I not satisfied of their practical value, and deeply impressed with their usefulness in stimulating to benevolent impulses and charitable deeds. This is, in truth, the chief virtue I care to claim for the Order, in this country and in these times. Abroad, the Freemasons, so fiercely cursed, may mix up democratic caballing with their ceremonials, and play an important part in the spread of liberal principles, but in the British Isles, religious and political discussions are alike forbidden in Lodge; and though in the olden days, when skilled craftsmen worked together in travelling bands, leaving magnificent monuments of civilization and piety in their train, the objects of association were better understood, they were not more practical in their results than now.

It is impossible to belong to a Masonic Lodge, or even to eat Masonic dinners with regularity, without helping to support some of the most noble charities in the land. You are caught, we will say, by the promise of festivity and the hope of enjoyment. You know a jovial set, and would like to be one of them, and you are in due course proposed, elected, and initiated in some Masonic body. From that moment you are a cog in a mighty wheel, and can no more help moving with the rest of the machinery in the direction of good works, than you can avoid wearing your apron when on duty in your Lodge. Your earliest lessons include those of charity and toleration; but the great advantage of the rules of the community you have entered is, that no individual demerits or torpor can long withstand their beneficial tendency. Other precepts you may neglect or ignore. Your private life may be far from irreproachable. You may be depreciated by your fellow-members as "a knife-and-fork Mason"—

that is, one who cares more for the table of the tavern than the table of the law—and may be quoted by outsiders in proof of the evil effect of belonging to a secret society. All this rests with yourself. Even what we call the inner mysteries of our Order—mysteries which it takes so much time and application to master and comprehend—do not pretend to alter character. A selfish man will be a selfish Mason, a churlish man a churlish Mason, a conscientious man a conscientious Mason, to the end of time. It is wiser to disclaim all legerdemain, and freely confess that no purifying or awakening talisman is given to the Masonic neophyte. The knowledge imparted is moderate in extent, and the man obtaining it finds that he has but learnt the rudiments of an elaborate system, the true bearing of which is veiled in allegory and illustrated by symbols. Those who sneer at Masonic symbols, who ask with conventional irony why Masons cannot accomplish the good they profess to seek without donning aprons and bedecking themselves with glittering baubles should, to be consistent, denounce symbolism altogether.

Take the House of Commons, and note the precise formality with which old rites and customs are observed there, and say whether the solemn Speaker would look as wise and dignified in a shooting-jacket or a dressing-gown, and whether the quaintly wigged and gowned figures below him are not more appropriately attired than if they wore the paletot and wide-awake of country life. Regard the throne and its surroundings of velvet and ermine and jewels and gold; the pulpit with its conventional black and white; the bench with its time-honoured robes; the bar with its wigs and gowns; or, turning to private life, remark how symbolism of dress and ornament attends us from the cradle to the grave. The white draperies of the christening ceremony, the orange-flowers and favours of the wedding, the ghastly mockery of the nodding black feathers of the hearse, are surely as open to criticism as our Masonic blue and white aprons, or the gay ornaments. Freemasons, let it be remembered, rarely obtrude their finery on the outer world. There are other excellent societies, the members of which periodically march through the town to the clashing of wind instruments, and behind banners bearing copybook axioms of approved morality. But with Freemasons it is a point of honour not to wear the costume of their Craft, or any adornment pertaining to it, save in their own Lodges. To do otherwise—to flaunt collar, apron, or jewel in other places—is a serious Masonic offence, and one censured with severity by the authorities. The sole exception to this rule is some important public occasion, when a dispensation is granted by the Grand Master of the Order, and the first stone of some great building is laid, or the remains of some distinguished brother is committed to the earth. The exceptional character of these occurrences entitles us to the boast that our symbols are only worn for the benefit of those who understand them, and to whose technical knowledge they appeal. In some cases they mark the rank of the wearer, like the soldier's uniform; in others, the practical good he has effected, like, shall we say, the Bishop's mitre?

Each division of the order, called a Lodge, is ruled over by certain officers, who are appointed by its Mas-

ter. To be eligible for this high post you must have served in one of two subordinate offices for twelve months, and must be sufficiently skilled in what is called the "working," to conduct the elaborate rites creditably. The first condition is imperative; the second is sometimes evaded, though neither the Master accepting office, nor the Lodge electing him, acts up to the bounden obligation when this is the case. The cost of Freemasonry depends almost entirely upon the Lodge you join, and is governed by the habits of the brethren composing it, and the by-laws they have themselves agreed on. The broad rules controlling all Lodges and all Masons owing allegiance to a Grand Lodge in the British Isles, are things apart from these by-laws, though the latter have to be formally sanctioned as containing nothing opposed to the book of constitutions or the leading principles of the Craft.

Each Lodge meets several times a year, and the members usually dine or sup together at the conclusion of their "work." The Master, the Past-Masters, and the two Wardens are all members of the Masonic parliament; in this way every Freemason has directly or indirectly a voice in the government of the Order. Each Past Master has been Master of a Lodge for twelve months, and both Master and Wardens are elected by their fellows. The Masonic parliament meets at least four times a year, and is called Grand Lodge. It is presided over by a Grand Master, who is nominally elected every year, but who is eligible for re-election, and who is virtually appointed for life. Once in every year someone is proposed and seconded as a fit and proper person to fill the position of Grand Master, and the votes of those assembled in Grand Lodge are taken. The Grand Master is aided by a council, and supported by Grand Officers, who may be termed the upper house of the Masonic parliament. These dignitaries hold office for a year, have past rank, and wear distinguishing insignia for life. All questions of Masonic law—and problems affecting these are of constant occurrence—all difficulties of administration, all disputes and dissensions—and despite their brotherly love, even Masons occasionally quarrel—can be brought before Grand Lodge as the final authority. Committees of its members sit regularly to adjudicate and present periodical reports, advise on the bestowal of money-gifts to necessitous brethren, and on the answers to be given to those asking for interference or advice. The time devoted to the subject by those who take a leading part in these councils, the patient, unwearied attention given to minute and frequently tedious details; the constant sacrifice of private interests to the common good; and the careful and laborious discussion which precedes every decision—all this would astonish those who regard Freemasonry as a mere plea for conviviality. It is a simple fact that busy professional men habitually devote a considerable portion of their time to business drudgery, that boards and committees meet to debate and divide; that in no case is remuneration or reward looked for. This voluntary self-absorption is not the least striking part of Freemasonry, for at the meetings I speak of, neither convivial pleasures nor indirect personal advantage can be hoped for. It is sheer dogged hard work, performed gratuitously and cheerfully by men upon whom the rules and precepts I have hinted

at have made full impression. Let it be borne in mind that members of the Craft subscribe every year large sums to their three charitable institutions—the Girls' School, the Boys' School, and the Institution for aged Freemasons and their widows; that the cares of administration and distribution devolve upon the busy men forming the committees and sub-committees named; and it will be readily seen that, apart from its "secrets," this time-honoured institution has worked—and is working—substantial and undeniable good. Its hold on earnest members is the best proof I can advance of the reality of its tie.

These are some of the secrets of Freemasonry. Hav-

Massachusetts Masonic Relief

By CURTIS CHIPMAN, Grand Master, in a talk to the Grand Lodge of New York, May 2, 1933

"I have listened with profound interest to the address of your Most Worshipful Grand Master. I see that the relief problem strikes you as it does us. Fewer candidates and the dues of many members being remitted makes it important that some retrenchment be undertaken, and some means of income devised to replace many, many dollars that we lose from these sources.

The expenditure of relief funds under normal conditions is ordinarily for the aged, infirm and destitute. To these classes have now been added cases of brethren who, lacking employment, or finding themselves in a position of financial embarrassment, ask their lodges to finance them until conditions improve. This the lodges, many of them already taxed to the utmost with cases of sickness and infirmity, find themselves literally unable to do. Our Grand Lodge, through its Board of Masonic Relief, is making every effort to assist the Lodges in their requests for assistance in meeting the calls upon them, and so far has been able to do so, at least in part.

"It should be borne in mind, however, that the whole problem of relief is one of many angles, and our natural desire to be of help to all our brethren who may ask it may conceivably lead us into a situation of danger to the financial structure of our Fraternity.

"Our lodge relief funds are principally made up from candidates' fees, and gifts or bequests for that purpose. While the principal of such relief funds is or should be available in part or in whole for the relief of our distressed brethren, it is often the practice of lodges to use only the income for relief purposes. Unless the principal of these funds is substantial, therefore, the amount available for relief is small, and no individual brother out of employment has the right to ask his lodge to finance him until conditions improve.

"There seems to exist in the minds of many persons, not only outside the fraternity but within it, the erroneous belief that Freemasonry somehow assumes the full responsibility and care not only of its members in distress but of their ancestors and descendants. We are constantly learning of cases where brethren have assured their wives that in the event of death the

ing shown the fair fruits of Masonry, I must leave you to form your unaided judgment of the tree which brings them forth. Besides, I dare not reveal more. The learned author of many volumes of Masonic lore has stated his firm conviction that Adam was a Freemason, and that the Order, and its accompanying blessings, extend to other worlds than this. I offer no opinion on any such highly imaginative hypothesis, but confine myself to the stout assertion that Freemasons have a tie which is unknown to the outer world, and that their institution is carefully adapted to the needs, hopes, fears, weaknesses, and aspirations of human nature.

Masons would not only take care of the widow but would educate the children. It is hard to disillusion these unfortunate persons, and tell them they have been misinformed, and that our resources are wholly inadequate to undertake as a matter of right this grave responsibility.

"Our institution exists as a fraternal body, among whose aims is the voluntary assistance and relief of our less fortunate brethren, but it is not and should not be regarded either as a benefit association or an insurance company. Our charities and relief we gladly administer to the extent of our financial ability, but beyond this our brethren should not expect us to go, nor should we be subjected to criticism if our resources are not adequate to meet all the calls that may be made upon us for relief.

"There are commercial companies in existence which are organized for the express purpose of providing, at a proper and adequate cost, insurance against ill health, old age and death, and our fraternity cannot and should not by any stretch of the imagination be regarded solely as a benefit or insurance organization from which any member may properly demand assistance as a matter of right.

"All appropriations for relief should be regarded as final, both by the lodges, and by the recipients, and carrying no implication what ever that they will be renewed indefinitely. Even the thought of a continuing case is misleading and assumes that permanent relief has been undertaken. Originally the expression was used merely as a convenient phrase to indicate a specific case which had already been investigated. It has come to mean, however, something in the nature of a permanent pension, and a pension system is one utterly opposed to our Masonic system of relief, although unfortunately, some of our cases approach it in character.

"Another important aspect of the problem of relief is that often we are called upon for help before all or perhaps any of the various public avenues for assistance have been investigated. One of these agencies, commonly described as "Old Age Relief" and admin-

istered by the Department of Public Welfare, is a good example.

"Our Commonwealth, by enacting the legislation providing for such assistance, places itself in the position of not only approving but inviting applications for relief from those entitled thereto under its regulations. Therefore elderly brethren, or their dependents, by accepting such aid instead of asking it from their lodges, make available just so much more money for the assistance of other brethren to whom state aid is not possible.

"The problem of unemployment is only one which city and town authorities are attempting to solve, and it is urged that those in need of work, even of a different character than that to which they have been accustomed, should seek the aid of such public agencies to supplement, at least, the aid which our lodge representatives are endeavoring to render.

"It is to be remembered that the old age assistance provided by our Commonwealth and the unemployment relief provided by the municipalities do not place the recipient in the pauper class.

"The time seems opportune, in view of the heavy charges against our Grand Lodge relief funds, to urge upon masters of lodges the importance of scrutinizing with more than usual care any applications that may be made for admission to the Home. The responsibility of children to care for their aged parents is so obvious that it seems hardly necessary to mention it, yet more than one application to our Home has been

made which, being investigated, discloses the unhappy fact that parents are urged to seek admission to the Home because the son's wife or daughter's husband, did not find them congenial or did not wish to assume the responsibility or inconvenience of their care. In certain other instances, sons and daughters themselves, having families of their own, feel they cannot undertake the care of their aged parents, and so petition the fraternity to do so. These examples illustrate what I mean when I urge that masters fully satisfy themselves that they are not asking the fraternity to assume a responsibility that properly belongs to children or relatives.

"Another aspect of the general subject of relief leads me to urge upon masters of lodges the careful examination of candidates with particular reference to their reasons for applying for membership. It may be that as so-called profane they have been misled as to the real purpose of the fraternity, and regard it as a potential refuge from the vicissitudes of life and that comfort and support are assured them in their declining years.

"I apologize, Most Worshipful Grand Master, for striking so unpleasant a note. I was perhaps led to do so by the thought that you had suffered as we have in the lack of income, and like ourselves were a little worried in consequence how to maintain your charities on the high plane on which you have maintained them in the past, and which you have every expectation and every hope of doing in the future."

A Decision On Dues

BY THE GRAND MASTER OF NEW YORK

I have been asked for a decision and a statement of the law of this Grand Jurisdiction as to whether, under a Lodge By-Law purporting to exempt a member from the payment of lodge dues, he is thereby relieved of his obligation to pay to the lodge the amount of the annual per capita charges, based upon his membership, which the lodge is required to pay under subdivisions 8 and 9 of Section 600 of the Constitutions.

In the past, many lodges have enacted By-Laws providing for a life or privileged membership classification, and declaring that such life or privileged membership shall be exempt from further payment of dues. In view of the fundamental Masonic principle that the rights and privileges of Masonry extend alike to all Brothers in good standing, except as specifically limited by our Constitutions, it is apparent that the distinction of life or privileged membership extends no further than exemption from the payment of lodge dues or, where specifically provided, to lodge assessments. No enactment by a lodge, except as the same may be authorized by grand lodge, can operate with extra mural effect to expand or diminish the rights and privileges or the duties and obligations common to the Craft within the jurisdiction existing by virtue of the Ancient Landmarks or under any law of the grand

lodge whether written or defined by its usage and custom.

Every particular lodge is subject to the superior authority of the Fraternity in the state acting through the medium of the grand lodge. Being subject to this authority, to which it is indebted for its very existence, and in fulfillment of its allegiance thereto, a Lodge may not, in the exercise of its general powers derived from the grand lodge or authorized under its laws, act to destroy, curtail or endanger the life, functions or purposes of the grand lodge under whose authority the lodge exists, and no provision of the Constitutions and no statute or other law of grand lodge can be properly invoked or construed as conferring such power.

So for example it has been held by grand masters, and grand lodge has approved the statement, that though a lodge may expend its funds for any worthy purpose, no lodge may so expend its funds if by so doing, it impair its ability to meet its obligations to the grand lodge. The power of the lodge to employ its own money is thus expressly limited to those cases in which such action will not work or threaten detriment to the Craft at large as represented by the grand

lodge and the grand lodge has not hesitated to define and circumscribe the power of the lodge so to act.

I am persuaded that as the power of the lodge is so limited in the expenditure of its own funds, it is equally limited in the matter of the raising of those funds, and that the latitude conferred upon the lodge by Section 367 of the Constitutions by which the lodge is given power to enact By-Laws requiring and regulating the payment of lodge dues is circumscribed to the effect that the lodge may not exercise its power in a manner calculated (1) to impair its ability to meet its grand lodge obligations or (2) to destroy, curtail or hinder the operation of the functions or the fulfillment of the purposes of the grand lodge.

The provisions of subdivisions 8 and 9 of Section 600 impose definite obligations upon each lodge that it shall pay to the grand lodge, the per capita charges therein set forth. The payments constitute the principal income by which the grand lodge and the Trustees of the Hall and Asylum Fund are enabled to carry on and perform their functions. To retard or curtail this income is to retard and curtail the exercise by this grand lodge of its proper functions and the fulfillment of its purposes.

Furthermore, the charges imposed upon each lodge under subdivisions 8 and 9 of Section 600, are per capita charges. They are based upon the individual membership of the lodge. Primarily, the funds out of which they are to be paid are a charge upon the membership of the lodge and are derived from the annual dues paid by the members. If for any reason dues are not received from one member of the lodge, the burden of the per capita tax falls heavier upon those who pay dues. In the proportion that the number of non-paying members increases, the burden upon the rest of the membership increases until a point is reached at which they are no longer able to bear that burden and the ability of the lodge to meet its just debts, pay its proper obligations, and provide for its legitimate Masonic charities is impaired or destroyed.

I am convinced that the practice of creating a non-dues-paying class in our lodges is vicious. A proper recognition of faithful and loyal membership extending over a period of years is commendable, but such recognition does not carry with it the duty of self destruction.

Whatever a particular lodge may be willing to do toward relieving a brother from the necessity of making his proportionate contribution toward the expenses of the lodge, I am of the opinion that no lodge has the

power, and that no provision of the Constitutions or of any law of this grand lodge can be construed to confer the right upon any lodge, to impose itself between the individual member of the Craft and his duty to support the activities of the grand lodge. The Fraternity in this state has a right to look to each individual member of the Craft in the jurisdiction to support these activities and to pay his proportionate share of the expense entailed. Each Mason is a component part of the Fraternity as well as a member of his particular lodge.

For convenience of collection, the charge is made directly against the lodge, but the basis of that charge is per capita of membership and to the individuals composing the membership, this grand lodge has a right to look as the ultimate source from which its income must come.

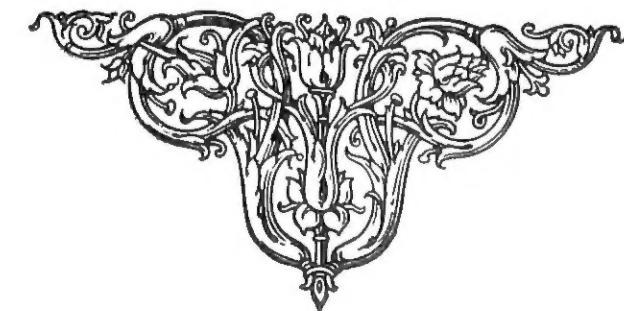
It is my opinion that there is no power express or implied in any law of this grand lodge by which any lodge may deprive the grand lodge of this source of income. It is no sufficient answer that a lodge may substitute another source by imposing additional burdens upon dues paying members. Present conditions demonstrate that a point can be reached when such willing brethren can no longer bear the load and that in consequence lodges have been unable to pay their debts or grand lodge obligations when they are due and that the work of grand lodge and of the trustees of the Hall and Asylum Fund has been hindered and must be curtailed unless these conditions are rectified.

Even if we had not reached a point of actual hampering of grand lodge functions, the principle nevertheless remains, that no lodge may, by its own actions, relieve a brother from the performance of his duty to the Fraternity. Any By-Law tending to that result or tending to impair the ability of the lodge to fulfill its obligation to the Grand Lodge transcends any authority conferred by Section 367 of the Constitutions.

In view of these opinions, I declare and hold:

That no lodge has power to enact any By-Law fixing the annual dues of any member thereof at an amount less than the per capita charge which the lodge is required to pay pursuant to subdivisions 8 and 9 of Section 600 of the Constitutions, as the same now exist or may hereafter be amended; and further

That any By-Law purporting to exempt a member of a lodge from the payment of annual dues in such amount or fixing his annual dues in a lesser amount is, to such extent, void.





AUGUST ANNIVERSARIES

Frederick the Great, King of Prussia, under whose authority, it has been alleged, the Scottish Rite degrees were established, was made a Mason at Brunswick, Germany, August 14, 1738. His death occurred at Potsdam, August 17, 1786.

Stephen Morin was, on August 27, 1761, appointed Inspector General over all lodges in the New World by the Grand Consistory of Princes of the Royal Secret at Paris, France. Later he established the Scottish Rite in Santo Domingo and Jamaica, and from this the Rite was established in America.

Comodore Edward Preble, who served at the bombardment of Tripoli in 1804 and was a member of St. Andrew's Lodge, Boston, Mass., was born at Portland, Me., August 15, 1761, and died in that city, August 25, 1807.

Francis I, Grand Duke of Tuscany, who was raised a Master Mason in 1731 at an emergency lodge in Norfolk, Eng., died at Innsbruck, Austria, August 18, 1765. As Grand Duke of Tuscany he refused to permit the promulgation of Pope Clement's bull (April 28, 1738) against Freemasonry within the Kingdom of Austria.

William Clark, who shared command in the Lewis and Clark Expedition to the Northwest (1804-06) and was later Governor of Missouri Territory, was born in Caroline County, Va., August 1, 1770, and was a member of St. Louis (Mo.) Lodge No. 111.

Baron Johann de Kalb, German officer who fought for American independence, died near Camden, S. C., August 19, 1780, and was buried with Masonic honors by Lord Cornwallis.

Gen. John Tipton, Grand Master of Indiana (1820-21; 1828-29) and U. S. Senator from that state, was born near Sevierville, Tenn., August 14, 1786.

Joseph R. Chandler, Grand Master of Pennsylvania and member of Congress from that state, was born at Kingston, Mass., August 22, 1792.

Lord Brougham, Lord Chancellor of England, was initiated, passed and raised in Fortrose Lodge, Stornoway, Scotland, August 20 and 21, 1799.

Daniel D. Tompkins, who served as Grand Master of New York (1820-21) while he was U. S. Vice President, received the Thirty-third Degree August

5, 1813, later that year becoming first Grand Commander of the Northern Supreme Council.

Samuel Johnston, first grand master of North Carolina (1788-92), and U. S. Senator from that state, died near Edenton, N. C., August 18, 1816.

James Knox Polk, eleventh President of the United States, was passed in Columbia (Tenn.) Lodge No. 31, August 7, 1820. In 1847, he assisted at the Masonic laying of the cornerstone of the Smithsonian Institution, Washington, D. C.

William H. English, author of *Conquest of the Northwest*, and other works, who became a member of Center Lodge No. 23, Indianapolis, Ind., when over 71 years old, was born at Lexington, Ind., August 27, 1822.

Henry P. H. Bromwell, noted jurist and Masonic author, was born at Baltimore, Md., August 26, 1823, and was a member of Temperance Lodge No. 16, Vandalia, Ill.

Galusha M. Cole, who at the time of death was the oldest Knight Templar (104 years), was born in Tarlin County, Conn., August 15, 1826.

Stephen A. Douglas, who opposed Abraham Lincoln for the Presidency in 1860, received the mark master degree in Springfield (Ill.) Chapter No. 1, R. A. M., August 22, 1842.

Lord Lambourne, provincial grand master for Essex (1902-28), was born August 17, 1847.

James J. Buchanan, dean of the Northern Supreme Council, and world authority on Masonic history and literature, was born at Hamilton, Ontario, Canada, August 3, 1853. On August 17, 1875, he became a Mason in Strict Observance Lodge at Hamilton.

James B. Clarke, Governor of Arkansas (1895-96), and United States Senator from that state, was born at Yazoo City, Miss., August 18, 1854, and was a member of Western Star Lodge No. 2, Little Rock, Ark.

Sir Alfred Robbins, president of the Board of General Purposes, United Grand Lodge of England, was born at Launceston, Cornwall, August 1, 1856.

Benjamin B. French, Grand Master of the District of Columbia (1846-53), and lieutenant grand commander of the Southern Supreme Council (1870), died at Washington, D. C., August 12, 1870.

Sir Thomas J. Lipton, merchant and

yachtsman, was passed and raised in Lodge Scotia No. 178, Glasgow, Scotland, August 17, 1870.

John W. Morris, M. D., treasurer general of the Southern Supreme Council, was raised in Nelson Lodge No. 30, Wheeling, W. Va., August 11, 1881.

Clarence D. Clark, United States Senator from Wyoming (1895-1917), received the thirty-second degree, August 6, 1885.

Rear Admiral George W. Baird, Grand Master of the District of Columbia (1896), received the thirty-second degree at Washington, D. C., August 21, 1897.

John J. Ingalls, United States Senator from Kansas (1873-91), and a member of Washington Lodge No. 5, Atchison, Kans., died at East Las Vegas, N. M., August 16, 1900.

General Leonard C. Wood, Governor General of the Philippine Islands, was knighted in Englewood Commandery No. 59, Chicago, Ill., August 23, 1919. His death occurred at Boston, Mass., August 7, 1927.

Warren G. Harding, 29th President of the United States, was passed in Marion (Ohio) Lodge No. 70, August 13, 1920, being raised 14 days later. His death occurred at San Francisco, Cal., August 2, 1923.

Lawrence D. Tysen, United Senator from Tennessee, and member of Knoxville (Tenn.) Lodge No. 718, died at Washington, D. C., August 24, 1929.

Harry C. Walker, grand minister of state of the Northern Supreme Council, succeeded Brother Weidner as Grand Master, K. T., U. S. A., in August, 1932.

LIVING BRETHREN

Edgar A. McCulloch, Grand Master of Arkansas (1909), was born at Trenton, Tenn., August 21, 1861.

John H. Cowles, grand commander of the Southern Supreme Council, and past grand master of Kentucky, was born at Dripping Springs, Ky., August 22, 1863.

James M. Rolph, Jr., Governor of California, was born at San Francisco, August 23, 1869, and is a member of both York and Scottish Rites.

Peter Norbeck, United States Senator from South Dakota, and former Governor of that state, was born at Vermillion, S. D., August 27, 1870.

and is a member of the Scottish Rite Bodies at Yankton.

Junius M. Futrell, Governor of Arkansas, was born in Greene County, Ark., August 14, 1871, and is a member of the Scottish Rite Bodies at Little Rock.

George White, Governor of Ohio, and member of American Union Lodge No. 1, Marietta, Ohio, was born at Elmira, N. Y., August 21, 1872.

Joseph T. Robinson, United States Senator from Arkansas, and former Governor of that state, was born near Lonoke, Ark., August 26, 1872, and is a member of the Scottish Rite Bodies at Little Rock.

George Fried, master mariner and captain of the S. S. *Manhattan*, was born at Worcester, Mass., August 10, 1877, and is a member of Mystic Lodge No. 272, New York City.

Thomas T. Connelly, United States Senator from Texas, and member of the Scottish Rite Bodies at Dallas, was born near Hewitt, Tex., August 19, 1877.

Edgar A. Guest, poet, lecturer and humorist, was born at Birmingham, Eng., August 20, 1881, and is a thirty-third degree member of the Northern Jurisdiction.

Martin S. Conner, Governor of Mississippi, was born at Hattiesburg, Miss., August 31, 1891, and is a member of the Scottish Rite Bodies in that city.

Homer S. Cummings, United States Attorney General, became a Mason in Hiram Lodge No. 1, New Haven, Conn., August 5, 1892.

George H. Hodges, former Governor of Kansas, received the thirty-second degree, and became a charter member of Caswell Consistory, Kansas City, August 19, 1898.

Ibra C. Blackwood, Governor of South Carolina, and past grand master of that state, was made a Mason in Spartan Lodge No. 70, Spartanburg, S. C., August 20, 1903.

Fred B. Balzar, Governor of Nevada, became a member of Inyo Lodge No. 221, Independence, Cal., August 28, 1908.

Admiral Robert E. Coontz, former president of the National Sojourners, and a thirty-third degree member of the Southern Jurisdiction, was appointed grand orator of the Grand Lodge of Washington in August, 1925.

Carter Glass, United States Senator from Virginia, and former Secretary of the Treasury under President Wilson, received the thirty-second degree at Lynchburg, August 16, 1929.

SIXTY-NINE YEARS A MASON

Stillman Lewis Shaffer, a native of Catskill, N. Y., died at his home in

Worcester, Mass., June 18, at the age of 95.

He cast his first vote for Abraham Lincoln in the campaign of 1860. Four years later he joined Morning Star

Lodge, Worcester, Mass. He was affiliated with both the York and Scottish Rites in his adopted state, and served these bodies in various capacities. In 1921, at the fiftieth anniversary

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sary of Eureka Chapter, R. A. M., of which he was the first treasurer, Mr. Shaffer was presented a purse of \$500 in gold.

He was the oldest living past illustrious master of Hiram Council, R. & S. M. He was a life member of Worcester Lodge of Perfection, Goddard Council, Princes of Jerusalem, Lawrence Chapter Rose Croix, and also a member of Massachusetts Consistory. He had been awarded the Henry Price medal.

FATHER, FOUR SONS AND SON-IN-LAW GET MASONIC DEGREES

What is regarded as an unique experience in the history of American Freemasonry was the raising of a father, his four sons and his son-in-law to the sublime degree of master Mason at the same communication of a Masonic lodge. The six candidates, upon whom Sutherland Lodge No. 174, Palm Harbor, Fla., conferred the degrees were: J. M. Walters, father; C. A., C. C., C. L. and J. C. Walters, sons, and W. T. Thomas, son-in-law.

A week later Colonel Clearwater said to the recently made master Masons: "My brethren, you were raised to full Masonic membership at the same meeting of the Palm Harbor Lodge last week, thus providing an incident unique, I believe, in all Masonic lodge history.

"No man is ever invited to join a Masonic lodge. He must of his own motion seek membership, but it is not to be had for the asking. Riches count neither for or against a man. Social position does not count. All that counts is character as revealed by a man's life and reputation in the community in which he lives.

"I do not personally know any of you men—father, sons or son-in-laws—but this I can with confidence say, that you are satisfactory citizens, sound as to character. Otherwise, you never would have been taken into a Masonic lodge."

150th ANNIVERSARY OF IRISH LODGE CELEBRATED

Brethren from many parts of the Province of Antrim, Ireland, assembled on May 25, in First Presbyterian Church at Larne, and celebrated the 150th anniversary of Royal Larne Lodge No. 615.

Many present and past officers of the Provincial Grand Lodge of the Province of Antrim were present. Prince Masons, Knights of Malta, Knights Templar, Royal Arch and Craft Masons turned out to do honor to the occasion. Conspicuous among the Masons

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who attended were Sir Robert H. H. Baird, grand treasurer, and George B. Hanna, Grand Steward of the Grand Lodge of Ireland.

Rev. S. Cochrane, pastor of First Larne Presbyterian Church, who delivered the address, felicitated his brethren of Royal Larne Lodge who, he said, contribute unselfishly to the cause of their ancient and honorable society in that district. He declared that they had kept the light of the Craft burning and shining unsullied and undimmed over these many years, ever shedding radiant beams of benevolence and beneficence.

Continuing, he said: "God has placed them in the world to do something, to build something, to be something; to build upon His Sovereign will in obedience to His purpose, and design a character pure, faithful, heroic, beautiful—to be workmen that need not be afraid of the application of the testing principle, the plumbline. They rejoice, and rightly so, in a great fellowship which spans all distance, bridges all differences of speech and brings men together by a common inspiration in mutual regard and brotherly love, a society conceived in love, alight with truth, holding aloft the light of integrity. Whilst religious philosophers and other systems have disappeared down the years, the Masonic principles and practice remain unshaken.

RESEARCH LODGE CHARTERED

The first Masonic research lodge to be organized in the state of Georgia was presented a charter on the evening of May 29, by the grand master of the grand lodge of that state. The group constituting Research Lodge No. 1, was organized some three years ago as a club to study Masonry and conduct research. Since then several other clubs of the same character have been established throughout the state.

Following the decision of the grand lodge to establish such groups into permanent lodges whenever conditions warrant, the Savannah Club was the first to be chartered as a research lodge. Recognition for first place was based on the facts that the first Masonic lodge and the first Masonic study club in Georgia were established in Savannah.

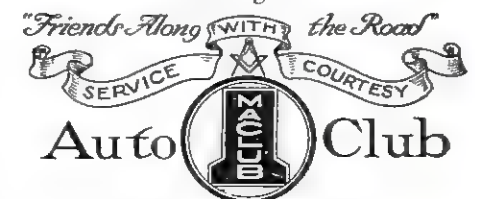
The president of the Masonic Club, Henry L. Purse, became master of Research Lodge No. 1.

DELMAR D. DARRAH

The Scottish Rite News Bureau notes that the May issue of *The Masonic News* (Bloomington, Ill., Historical Number), is dedicated to Delmar D. Darrah, 33°, deputy for the State of

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We are happy on this occasion to join his many friends of the Fraternity in wishing Darrah the man, the artist, the citizen, the Mason, many more years of service in his interesting and constructive life.

SIXTY-ONE YEARS A MASON

Thomas W. Stevenson, only surviving brother of the late Adlai E. Stevenson, former Vice-president, had the unique distinction of being elected master of his lodge 50 years after he had first served in that capacity.

Elected master of Bloomington Lodge No. 43, December 1, 1880, he served four years successively, and was again unanimously elected December 4, 1930, as an honor to his many years of devotion to the fraternity.

Living at Hudson, Ill., and spending his winters in Florida, he resigned soon after he was elected. He attended the recent past masters' night celebration of his lodge, responded to the master's address of welcome, and participated in the degree work.

Born in Christian County, Ky., August 16, 1851, Mr. Stevenson moved to Bloomington, Ill., in 1863, and became a member of the fraternity in 1872.

He is in good health, maintains a deep interest in the Craft, and looks forward to celebrating his 83rd birthday next August.

NEW HAMPSHIRE

BODIES MEET

The meetings of State Grand Masonic Bodies of New Hampshire, which were held in Concord, gave encouragement to the Masonic leaders of that state. Not for many years were there more interest and enthusiasm shown than was evinced during the three days' conclave of the various bodies.

Allan M. Wilson, of Manchester, was chosen grand master of the Grand Council of New Hampshire, and William B. Randall, deputy grand master of that body.

Weston Wentworth, of Nashua, N. H., was chosen grand high priest of the Grand Royal Arch Chapter, and Frank E. Brooks, deputy grand master.

The spring meetings were concluded

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on May 17, with the 144th annual communication of the grand lodge. Judge Orville E. Cain, Keene, N. H., and Halsey C. Edgerton, Hanover, N. H., were installed grand master and deputy grand master respectively.

Grand Secretary Harry M. Cheney reported the condition of the grand lodge to be most healthy financially and numerically, and that every lodge in that state responded to roll call.

Allan M. Wilson, retiring Grand Master of New Hampshire Grand Lodge, was authorized to attend the sessions of the United Grand Lodge of England on July 18 and 19, in connection with the dedication of the Masonic Peace Memorial in London.

RAISES GRANDSON

The annual meeting of Helion Lodge No. 1, A. F. & A. M., Huntsville, Ala., was the scene of a unique event on recently, as Past Master H. C. Pollard, now secretary of that lodge, raised his grandson, Virgil W. Lovill, Jr., to the sublime degree of master Mason. Mr. Pollard was in the East for a part of the ceremony. A number of members, as well as visitors from neighboring lodges, were present to witness the occasion, and were much impressed with the solemnity of the work.

Mr. Pollard holds the offices of grand orator for the Grand Lodge of Alabama and grand treasurer of the grand commandery, K. T., of that state. He is also a member of the Scottish Rite Bodies at Birmingham, Ala.

PANAMA SUPREME COUNCIL

The Supreme Council of Panama was called in extraordinary session on the evening of June 11, for the purpose of conferring the thirty-third degree upon two brethren; one of them was Irving Halman, who has recently retired from the office of grand master of the Grand Lodge of Panama, in which capacity he had served several years, and the other, August Jacobs, an enthusiastic and active Mason, who is an Austrian by birth, and his resided in Panama for a great many years.

The degree work was followed by a banquet at the Hotel Columbia, in Panama City, in honor especially of Mr. Halman, who, upon that same day celebrated the fiftieth anniversary of his birth.

Among the visitors present were Dr. Eduardo Aguirre Velasquez, who was formerly the grand secretary general of the Supreme Council of Central America, but who is residing in Panama at the present time; Dr. William M. James, formerly deputy of our supreme council; James E. Jacob and Jerome Prager, honorary members of our supreme council.

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Grand Commander Guillermo Andrevé conferred the degree, and it is the first time it has ever been conferred in full by the Supreme Council of Panama.

OLD MONTANA MASON

Summit Valley Lodge No. 123, Butte, Mont., observed the ninety-second birthday of one of its charter members, H. H. Makinson, on September 1, 1932, at a regular communication.

Born near Port Deposit, Md., in 1840, Mr. Makinson was raised there in Harmony Lodge No. 53, on June 25, 1869, and recently celebrated his sixty-fourth year as a Mason. He is one of the few surviving members of the Grand Army of the Republic in the State of Montana.

NOTES

Sanford G. Donaldson was elected grand master of the Grand Lodge of South Dakota at the 59th annual communication held at Aberdeen, S. D., June 13 and 14. He is at present inspector general in South Dakota of the Southern Supreme Council, Scottish Rite Freemasonry.

Tribute was paid to the late Col. Sir William Taylor at the recent stated convocation of the District Grand Royal Arch Chapter of Antrim.

Col. Sir William Taylor, a distinguished Ulsterman, was president of the Royal Academy of Medicine in Ireland, and past president of the Royal College of Surgeons. In the Masonic fraternity he held the exalted position of grand king of the Supreme Grand Royal Arch Chapter of Ireland. He passed away in January of this year.

LAY SECOND CORNERSTONE

An event of unusual importance occurred at Raleigh, N. C., on July 4, 1933, when the celebration of the centennial of the laying of the cornerstone of the capitol was reproduced in the ceremonial exercises by the Grand Lodge, A. F. & A. M., of that state.

The celebration was under the auspices of the centennial commission, of which Luther Hartsell, Jr., is the chairman. As an official of the state, he was aided by the Governor, J. C. B. Ehringhaus.

The program of the occasion, which was strictly observed, followed as closely as possible the one used in laying the foundation stone July 4, 1833, at which time Governor David L. Swain; Simmons J. Baker, grand master; Judge Henry Seawell; Samuel F. Patterson, David W. Stone, J. H. Wheeler, and other distinguished citizens, participated.

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the main concourse to the capitol and the capitol grounds.

Assembling at 10 a. m., the grand lodge marched the entire length of Fayetteville Street to the capitol. In the absence of Peter T. Wilson, the grand master; Francis D. Winston, a past grand master, aided by other grand officers and officers of subordinate lodges, performed the Masonic ceremonies attendant on the celebration. Great interest was evinced in the Masonic function. School children pressed forward to the platform to listen to what was said and done.

The new corner-stone rests on part of the foundation stone laid a century ago. The simple inscription is: "4th July, 1933. This stone laid by the Grand Lodge of North Carolina, A. F. & A. M."

Preceding the ceremonies, Judge Winston said in part:

"A century has passed and the building still stands in all its completeness and beauty. Time has wrought no wreck in its structure. This capitol building is one of great architectural strength and beauty. Architects and builders of world-wide fame have written and spoken in lavish praise of its symmetry, completeness and beauty. The perfection of Greek art and architecture is pronounced in its symmetrical outlines and interior apportionments. These hundred years have but added to its perfection. The men who planned, the men who proved and the men who worked were indeed, masters."

"Then, as now, Masonry was a dynamic force in building our great state. The Grand Lodge of North Carolina appreciates the great honor of taking part in this historic celebration."

The copper box having been filled with many pertinent articles and the stone set in place, Judge Wiston closed with the following remarks:

"May this noble building long endure in its perfections, serving the people's officials who govern and those who make the people's laws. May governors and law makers be guided in all they do by the rule and spirit of Masonry, of equal and exact justice to all mankind, of every race, of every creed, of every calling and of every station."

The gavel used in the ceremonies was made from a walnut tree in Gilbert-town, Rutherford County, which was fashioned into timber before the Revolutionary War. It was a gift to Past Grand Master Winston from Mark O. Dickerson, who for 30 years has been clerk of the superior court of the county. The presentation was made in open Senate in 1907, to Judge Winston, then Lieutenant-Governor, by C. F. Toms, a member of the Senate.

Mrs. Delia Dixon Carroll, orator

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of the occasion, spoke eloquently of the
 history of the capitol. Tracing its fea-
 tures to the great Grecian architecture
 2,000 or more years ago, she said
 among other things:

"It has been declared to be the only
 perfect example of Greek architecture
 on the American continent by interna-
 tionally noted architects. Stamford
 White, one of the most famous of
 American architects, so spoke of our
 capitol.

"When I was an art student in New
 York many years ago," the speaker
 said, "a Frenchman, who was a noted
 artist, knew of North Carolina, only
 because of its capitol building."

OFFICERS OF KENTUCKY LAYING CORNER-STONE

The Grand Lodge of Kentucky, F.
 & A. M., dedicated the new Masonic
 Temple at Ashland, Ky., on the after-
 noon of June 17.

The Masonic bodies, Eastern Star
 chapters and White Shrine organiza-
 tions of that city marched to the music
 of Ashland High School band to the
 new temple. There P. J. Wonn, past
 master of Poage Lodge No. 325, in-
 troduced the grand lodge officers to the
 assembly. Curtis C. Queen, master of
 Poage Lodge, having stated the pur-
 pose of meeting, the dedication cere-
 monies were performed in due and an-
 cient form by the grand lodge, of which
 John L. Phillips is the grand master.
 Other officiating grand officers were,
 Judge Richard Priest Dietzman deputy
 grand master; Fred W. Hardwick,
 grand secretary, and Judge Charles P.
 Henry grand sword bearer.

In the evening a public reception
 was held, and several thousand citi-
 zens of Ashland and places near by
 visited the new structure. Ladies were
 each presented a rose.

TWO MONTHS FOR DUPING WOULD-BE MASONS

Accused of working a confidence
 game on would-be Masons, Harry S.
 Brown, 41, of 14 Underhill Street,
 Winthrop, Mass., was found guilty of
 larceny on two counts, and sentenced to
 two months in the House of Correction
 by Judge Charles J. Brown in East
 Cambridge District Court. He appealed
 the sentence, and was held in \$1,000.

Brown posed as a man influential in
 Masonic circles, police said, and told
 Herman P. Gadon, of 59 Crest Ave-
 nue, and Hyman Goldman, of 21 Stur-
 gis Street, both of Winthrop, that he
 would file applications for them if they
 would give him the \$100 which he said
 was required as an initiation fee. After
 about six months, the complainants
 said, Brown admitted that the trans-
 action was a hoax, and promised to

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make restitution of the amounts he had
 obtained from them if he were given
 time.—*Boston Transcript*.

[The judge gave him time — two
 months in the House of Correction.]
 —Ed.

ROSE FULLY TO THE OCCASION

"It is seldom that opportunity comes
 to a Masonic editor so rich in possibil-
 ities as that which fell in the way of
 our esteemed colleague, Brother Moor-
 house, of the MASONIC CRAFTSMAN, of
 Boston. The two hundredth anniver-
 sary of the planting of Masonry in
 Massachusetts was celebrated on June
 25-28, just passed, and the officers and
 brethren of that staunch old jurisdic-
 tion made the most of the occasion.
 There was a long list of notable vis-
 itors, including delegates from the gov-
 erning bodies of the British Isles, the
 great constituents of the British Em-
 pire, and the sister grand lodges of the
 United States. The program arranged
 was in full keeping with the event, with
 free scope to the fraternal historians,
 and orators, and with welcoming ad-
 dresses and responses galore. All of
 which gave our good brother of the
 CRAFTSMAN a chance to prove compe-
 tency for the place he holds. He rose
 fully to the occasion. His issue for
 June, delayed to cover these great days,
 is a marvel of historical riches, brought
 into compact form, yet presented with
 a fullness that does justice to the splen-
 did story of the Craft in the old Bay
 State. There must have been, in those
 records of two centuries of fraternal
 life, a very embarrassment of riches. In
 choosing out what could and should be
 used, our co-worker showed a nice dis-
 cernment of values. These pages are
 beautifully illustrated with portraits
 and scenes that give zest and added
 meaning to the text. We would most
 sincerely congratulate our zealous and
 lovable colleague on his achievement."
 —*Jos. E. Marcombe, in the Masonic
 World, San Francisco.*
 Thanks, Joe.—A. H. M.

MORE KIND WORDS

The Supreme Council of the Thirty-
 third and Last Degree, Ancient and
 Accepted Scottish Rite of Freema-
 sonry, Southern Jurisdiction, U.S.A.
 August 8, 1933.

Mr. Alfred H. Moorhouse,
 Masonic Temple,
 Boston, Mass.

My dear Brother Moorhouse:

Upon my return from the London
 dedication, I find two copies of the
 MASONIC CRAFTSMAN for June, 1933,
 giving practically a perfect story of the
 Two Hundredth Anniversary Celebra-
 tion by the Grand Lodge of Massachu-
 setts. The issue is splendidly gotten

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up besides, and you deserve all sorts of praise and commendation.

I also have your July issue, and have read with much interest the stand you have taken with reference to a Universal Tribunal as being desirable. You have made the best argument for it that I have ever read, and especially does your argument emphasize the need of more general relations of amity and exchange of representatives between the Masonic powers of the world—a subject in which I am deeply interested.

Let me commend you for this issue of the publication.

With best wishes, I am

Yours fraternally,

JOHN H. COWLES,
Grand Commander.

The Masonic Service Association of the United States, 700 Tenth Street, N. W., Washington, D. C.

July 18, 1933.

Mr. Alfred Moorhouse,
Editor, THE MASONIC CRAFTSMAN,
Boston, Mass.

Dear Brother Moorhouse:

I offer you hearty congratulations on your splendid issue of June, 1933, which congratulations come late because of my absence from the city. I have just read the book—it is certainly a beautiful piece of work.

May I also express the appreciative thanks of the association in general, and myself in particular, for your kindly notice in regard to us and our work, which is highly gratifying.

With best regards,

CARL H. CLAUDY,
Executive Secretary.

Denver, Colo.,

July 18, 1933.

Bro. Alfred H. Moorhouse,
Boston, Mass.

My dear Bro. Moorhouse:

Just a word to advise you that I have finally laid violent hands on the June "Anniversary Issue" of the MASONIC CRAFTSMAN, which is such a wonder of the printer's art, and contains so much "meat" that I cannot do justice to it, to write you regarding it, until I can read it, which I shall soon do. "from kiver to kiver."

Hastily turning the pages, I would say the assemblage of illustrations are "worth the price of admission." I truly envy you your remarkable and valuable collection, and the "artists" you have gathered under the big tent guarantee that there will be no demands for a refund at the gate.

Hearty congratulations and good wishes.

Sincerely and most fraternally,

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Masonic Peace Memorial

(Continued from Page 372)

A.G.D.C.'s; Brig.-Gen. R. B. Worgan, C.V.O., D.S.O., G.Sw.Br.; H. Bangert, C. E. Burrows, G.St.Br.; T. H. Carter, Capt. Douglas Harris, R. C. Brooks, Brig. F. R. S. Gervers, C.I.E., C.B.E., Grand Stewards; and the G.D.C., V.W. Bro. C. R. I. Nicholl; D.G.D.C.'s, W. Bros. George Aylwen, Major R. L. Loyd, O.B.E., M.C., and W. Bro. Lt.-Col Sir M. Murray, K.C. V.O., C. B., C.I.E., Equerry to H.R.H. the Duke of Connaught.

On the M.W. the Grand Master assuming the Throne and being saluted, H.R.H. announced:—

"In anticipation of what I thought would be your wishes on this memorable occasion in the history of our Craft, I have sent a telegram to His Majesty the King which is as follows:—

"Six thousand Freemasons assembled at the Dedication of their Peace Memorial Building in London desire to express their loyal devotion to Your Majesty's Throne and Person. It is their earnest prayer that Almighty God may bless your life with health and happiness.

"ARTHUR, Grand Master."

"His Majesty has been graciously pleased to send me a reply, which I will ask the M.W. Pro Grand Master to read:—

"Field Marshal H.R.H. the Duke of Connaught, Grand Master:— I am deeply touched by the affectionate and loyal message which you have addressed to me on behalf of the six thousand Freemasons assembled at the Dedication of their Peace Memorial in London. Please express my warm thanks for their greetings, which I greatly appreciate.

"The completion of the new Masonic Hall, of which you, as Grand Master, initiated the idea, must indeed be the cause of much satisfaction to you and your fellow Masons.

"It is my earnest hope that this Hall may stand for ever as a monument to that public spirit and comradeship, which unites Freemasons, to see that the names of their Brethren who made the supreme sacrifice in the Great War should never be forgotten."

(Signed) GEORGE R.I.

19th July, 1933.

Following the singing of the opening hymn, the M.W. the Grand master addressed the Brethren on the motive of the meeting, as inserted herewith.

The opening prayer having been of

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ferred by V.W. Bro. the Rt. Rev. Bishop of Guildford, Grand Chaplain, the Grand Superintendent of Works, W. Bro. A. Burnett Brown, P.G.D., presented the Architects of the building, W. Bros. H. V. Ashley, F.R.I.B.A., P.G.D., and Winton Newman, F.R.I.B.A., P.A.G. Supt. Works, to the M.W. the Grand Master, who received from them the plans of the completed structure.

In acknowledging the presentation of the plans, the M.W. the Grand Master said:—

"I return to you the plans, which you have presented to me, of this great building, a Masonic structure which I am assured may successfully compare with any in the world.

"I congratulate you both on the magnificent inspiration and skill displayed in its execution. Today, when we may place a crown upon your labours, the Craft rejoices with you and prays that long life may be granted to you both, and that you may enjoy the satisfaction of having created an edifice worthy of our great Order, perfect in its parts and honourable to the builder."

Following an Oration by V.W. Bro. the Rt. Rev. the Bishop of Guildford, Grand Chaplain, in which he embraced the purport of the Memorial, the M.W. the Grand Master then dedicated the Hall to Freemasonry, Virtue and Universal Benevolence, the procedure of the ceremony being similar to that followed in the consecration of a Lodge, the Invocation being rendered by the M.W. the Grand Master and the Dedication Prayer by V.W. Bro. the Rt. Rev. Bishop of Crediton.

The Closing Hymn having been sung, the M.W. the Grand Master closed the Lodge, and a memorable occasion, one without parallel in the history of the Craft in this country, was terminated with the singing of the National Anthem.

The M.W. the Grand Master subsequently made a tour of the building, visiting each of the sixteen Temples where Brethren were assembled, receiving an enthusiastic welcome at each one.

A further demonstration of the interest taken in the occasion is the exchange of telegrams between the M.W. the Grand Master and the Grand Master and Deputy Grand Master of the Grand Lodge of Sweden, received at the Especial Grand Lodge held at the Royal Albert Hall.

From H.R.H. the King of Sweden:

"At the inauguration of the Masonic Peace Memorial I send my best wishes to you and the United Grand Lodge of England.

(Signed) GUSTAF."

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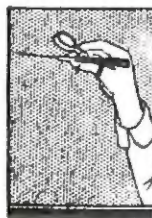
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From H.R.H. the Crown Prince of Sweden:

"Will you and the British Freemasons please accept my warmest congratulations and good wishes on the inauguration of your splendid Masonic Peace Memorial.

(Signed) GUSTAF ADOLF."

To His Majesty King Gustav:

"I am deeply grateful for your good wishes on the occasion of the inauguration of the Masonic Peace Memorial. Your telegram was read at the meeting at the Royal Albert Hall yesterday, and the 8,000 Brethren present joined me in expressing sincere appreciation of your Majesty's gracious message. We were proud to have your two representatives with us."

(Signed) ARTHUR, Grand Master."

To H.R.H. Prince Gustav Adolf, Stockholm:

"Your Royal Highness's good wishes to me and the Brethren of the Grand Lodge of England assembled at the meeting at the Royal Albert Hall yesterday were deeply appreciated. Send warmest fraternal greetings.

(Signed) ARTHUR, Grand Master."

Among the many distinguished Brethren present at both the proceedings at the Royal Albert Hall and Great Queen Street was H.M. George II, King of the Hellenes, Master of the Wallwood Lodge, No. 5143.

* * * *

M.W. Bro. Curtis Chipman, G.M. G.L. of Massachusetts, addressing a brilliant assembly of Masons at an Especial Grand Lodge on July 18th, in London, said:

"M.W. Grand Master and my Brethren, it would indeed be a poor heart that did not thrill with the mission inspired by such a gathering on so momentous an occasion. As the representative of the Freemasons of Massachusetts, I bring to our Mother Grand Lodge the affectionate love and gratitude of her child, who, having now reached the mature age of two hundred years, finds in that occasion a fitting and proper time to bear testimony to the debt it owes to its mother. Whatever we have been able to accomplish during the two hundred years of our life for the furtherance of the Masonic principles and tenets we owe to the inspiration of the Grand Lodge from which we sprang, and I bring to all the Brethren of England the loving gratitude for all you have been and have meant to us, and pray that the blessing of Almighty God may ever be upon you and upon all your works." (Loud applause.)

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In many respects this new Masonic Headquarters of the United Grand Lodge of England is probably the most outstanding memorial building erected in recent years, reflecting the fullest credit upon the architects, W. Bros. H. V. Ashley and Winton Newman. Covering approximately two and a quarter acres, it has a frontage on Great Queen Street of 450 feet, extending from the Connaught Rooms to Wild Street, the frontage on the latter street being 280 feet.

The most impressive feature of the elevation is the main entrance, over which the stately tower rises to a height of 160 feet, dominating the composition as seen from the outside.

Concerning the situation of this tower or cupola, it must be admitted that the architects accomplished a masterly stroke of design, as once their maximum note of emphasis was placed on this point, the main disposition of the plan followed therefrom, for with the main entrance on the corner it seemed a fairly logical procedure to make the main access of the Temple on the line bisecting the angle between the two streets, so that from the entrance portal one could proceed straight to the main chamber of the building, with subsidiary apartments arranged symmetrically on either side of it.

The Grand Temple with its approaches is, of course, the principal factor. Both in the design of this chamber and its situation in the erection, circumstances appropriate to its peculiar purpose have received architectural expression. The extreme dimensions of the Temple are:—120 feet long by 88 feet wide, by 60 feet high—about three times the area of and 20 feet higher than the old Temple. From the door of the new Temple to the dais there is a fine processional corridor about 80 feet in length, while the dais itself provides accommodation for some 500 grand officers, and seating accommodation for about 1,500 brethren.

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Brethren approach the temple by winding staircases on either side of the first vestibule and follow through the registration hall, arriving at the door of the temple at the second vestibule. The galleries of the Temple are approached by staircases on either side of the vestibule.

On the ground floor provision has been made for a temple to seat 600, with an ante-room, and also provision for the administrative and executive departments and for the offices of the R.M.B.I., which will have a separate entrance in Wild Street.

The large public office is approached from the Great Queen Street entrance, and is situated immediately beneath the grand temple. On this floor are also the grand secretary's suite, board room and committee rooms, with necessary waiting rooms and conveniences.

The lower ground floor has been utilized for registration and muniment rooms, and extensive accommodation for working staff, heating and ventilating plant and storage.

The second and third floors have been given over entirely for lodge rooms, together with spacious ante-rooms. These temples, of which there are fifteen of varying size, have accommodation from 50 to 350.

These temples, together with the grand temple, have been planned for accommodation for about 4,000 brethren.

KING AND QUEEN OF ENGLAND OPEN MASONIC HOSPITAL

The King of England, accompanied by the Queen, opened the Freemasons' Hospital and Nursing Home at Ravenscourt Park, London, on July 21.

Great difficulty was experienced by the board of management in allocating tickets of admission, due to the great number of lodges and brethren who had qualified and the small seating capacity of the marquee, which was only 1,600.

Though the hospital was opened on July 12, patients will not be admitted until some time in the early autumn.



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Teacher: "Can any boy tell what a canary can do and I can't?"

Sharp Boy: "Please, miss, have a bath in a saucer?"

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THE ECCLESIASTICAL VIEW

A bishop had been speaking with some feeling about the use of cosmetics by girls.

"The more experience I have of lipstick," he declared warmly, "the more distasteful I find it."

IT SOMETIMES HAPPENS

Leo (as strange girl passes): "That's what I call a modest girl. Notice how far down the hem of her dress is? Almost to her ankles."

Clara (laughing): "Don't be silly, boy. Something has slipped."

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